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NOTES AND COMMENT

Zionist Difficulties.—Mr. T. Walter Williams, writing recently in the *New York Times* discusses the difficulties, chiefly racial, which exist in Palestine. He says:

Palestine is like most other countries today, in that it is full of dissatisfied people, except the Zionists, and the British Government has a hard task before it to keep peace among the various races which compose its population. The Moslems and Christians have formed an association to protect their rights from the Zionists, who, they say, are seeking to get control of the country under the Balfour Declaration. They express their fear that the land of their forefathers will be taken from them, and that they will be forced to leave Palestine and seek their fortunes in Syria, Mesopotamia or Egypt.

The British officials, including the High Commissioner, Sir Herbert Samuel, have stated frequently that no Zionist or any other person will be allowed to take a foot of land that he has not paid for or acquired by other lawful means, and that there will always be impartial justice in the law courts for all races alike, which was not the case under the old Turkish régime. To this the Moslems and Christians reply that the legal adviser to the High Commissioner is his nephew by marriage and an avowed Zionist, and that the Advisory Council consists of ten members selected from the various departments, and the other ten are chosen by the High Commissioner. Many of them, they say, are Zionists, and those who are not are obliged to support the local Government in carrying out the terms of the Balfour Declaration.

The agitation has received an impetus from the unfortunate incident at Haifa on March 28, which resulted in the death of two Palestinians who were shot by the police.

The Church in Wales.—In early medieval times when England was Catholic and York and Canterbury were in communion with the Apostolic See there was a Latin saying:

Menevia pete bis, Romam adire si vis;
Merces aequae tibi redditur hic et ibi;
Roma semel, quantum dat bis Menevia, tantum.

The meaning of this is that two pilgrimages to St. David's (Menevia) were equivalent to one pilgrimage to Rome. This saying no longer holds good, for today the pilgrim can get to Rome more quickly and certainly more comfortably than he could reach this remote place in the extreme west of Wales.

St. David's lies nestling along a hill, at the end of an inlet of the sea, on a promontory known as St. David's Head. It is approached from two railway stations, Fishguard, which is some 17 miles away, and which is the favorite approach of the City of Dewi or David. It is 14 miles from Haverfordwest to St. David's, and the road along which the Pilgrim travels lies up and down exactly 14 hills. The motor bus does the trip in something over an hour, but before the coming of the motor most of the pilgrims had to get out of their wagons to walk up the 14 hills, since the hardy Welsh ponies refused to drag a load, even of pilgrims, up the steep grades.

Along this road thousands, perhaps millions, of pilgrims have passed in the course of centuries, on their way to one of the most famous shrines of the whole of Britain. But old as is the ancient way of the Catholic pilgrims, there is yet an older road. Before the Christian era, or at least before the introduction of Christianity into Britain, the Romans built a road to the coast, and founded the place called Menevia. And on the edge of the cliffs in the ancient Menevia, now called St. David's, there is a spot consisting of a few fields that bears the name of Menapia. Here the Romans set up a special camp, and the legionaries made their preparations on this spot for the invasion of Ireland, an invasion which local history says never took place. But this will show that St. David's is a place of ancient memories.

Cut off from the rest of the world by its 14 miles of road, which is made more uncomfortable by its fourteen hills, St. David's lives its own life in its own way, knowing little of the outside world except what filters through the means of the summer visitor. The population of St. David's is perhaps a thousand souls, yet it is for all that one of the cities of Britain, because by an ancient Catholic custom the veriest village that has a cathedral within its borders is called a city, and the village of St. David's is, as a matter of fact, the Cathedral City of St. David.

The Cathedral, which dates from the 12th century, stands in the middle of the city, in a most excellent state of preservation, flanked on one side by the ruins of a magnificent castle that was once the palace of the powerful Bishops of St. David's. There is one Catholic only in the town, and he is an Irishman, and there is no Catholic church nearer than Haverfordwest or Fishguard. Yet in the days that are past kings, princes, high prelates of the Church thronged through the little City of St. David's to offer their prayers at his shrine in the cathedral.

The Catholic history of St. David's goes back to that period of Celtic missionary activity that is shared by Caldey Island. The old name of Menevia was given to the place by the Romans, and when St. David succeeded the Welsh Archbishop St. Dubritius or Dyfrig in the See of Caerleon in the sixth century, he transferred his episcopal seat to Menevia, from which the See took its title until the year 1120, when Pope Calixtus II changed the name of the See to St. David's, at the time when the Apostle of Wales was canonized at Rome.

The cathedral was planned and in part erected by Peter de Leia, who was Bishop of St. David's from 1176 to 1203. At the Reformation the Cathedral was badly treated, and parts of it fell into ruin. But the fabric has been carefully restored in recent years, and the Cathedral is in much the same condition as before the spoliation. Yet, carefully as the work of the restoration has been done, the Cathedral of St. David's stands like an empty shell, pervaded throughout by a sense of vast and unutterable emptiness. Its glory is departed; its Catholic spirit has fled. It stands in an oasis of rest and contentment typical of the peace of God, for which it stood in a turbulent age. And yet, for all the exquisite beauty of its setting, the Cathedral seems like a dead thing; a beautiful corpse, waiting for the warming breath of life.

There is still pointed out to the visitor what is known as the Shrine of St. David. It is in one of the aisles of the choir; a high pointed arch deepening into a recess, utterly devoid of any ornament or color, across which stretches a stone altar under which is said to rest the body of the Saint.

From 1559, when Henry Morgan, the 83rd Bishop of Menevia in succession from St. David, was deprived of his See by Elizabeth, until 1898, when the See was restored by Pope Leo XIII, the diocese of Menevia was vacant. The Welsh were not without episcopal care during all these years, but the bishopric lapsed, until Leo XIII restored it under the name it bore previous to 1120.

The Cathedral City and the surrounding district are full of objects of interest to Catholics, and there are a number of places associated with the life of St. David and his successors in the See. The ruins of the great palace that stand close to the Cathedral, tell of the days when the Bishops of St. David's were not only mighty prelates but mighty lords and barons of the land. Besides the episcopal palace, there are the ruins of a college where priests were trained. Both the palace and the college are battlemented, and have every sign of having been built with fortifications to withstand siege.

The Catholic Church is not strong in Wales; Catholics are found almost exclusively in the large towns. The largest denomination in the country is that of the Calvinistic Methodists (now often styled the Presbyterian Church of Wales). The Baptists, Congregationalists, Wesleyan Methodists and Unitarians are also strong. Mormonism has made large numbers of recruits in the chief centers of population.

The appointment recently of an Archbishop for Wales will doubtless have happy results for the cause of the Church. The new Archbishop whose See is Cardiff, is an exceptionally capable administrator. On the occasion of his enthronement the Bishop of Clifton told a thrilling story of the history of the Catholic Church in Wales:

Never was the plaint of the Spouse of Christ so laden with utter sadness as when the old religion, which had been that of the Welsh people since the days of the Roman occupation, was banished from the pleasant hills and valleys of Cambria. You, of all men, need not to be reminded of the early glories of the Welsh Church, which, like that of the rest of Britain, had her altars, her scriptures, her discipline, held the Catholic Faith and was joined in the bond of communion with Rome. If later that bond seemed for a while to be strained almost to snapping, put it down to the isolation of the Welsh Church, and to her very natural hatred of the Saxon marauder.

The roll of her early Saints, Bishops and monks, can in part be gathered from the many towns and spots to which their names to this day cling. Their shrines were flocked to by pilgrims in every country. Her language was that of the whole western Church; and even after this long lapse of time the religious language of Wales today is steeped in Latin. The famous laws of Wales, drawn up in the tenth century, show not only the unity of the people with Rome, but how intimately their life was penetrated by their religion, the spirit of which they breathed like their mountain air.

The northern blasts blew over Wales with a vengeance when English officialdom set itself to rivet a German-made religion on the land, and the Royal Supremacy was proclaimed there. Elizabethan doctrine and worship were far from being welcomed. The new religion was called the religion of the Saxons. The turncoat Pembroke, Baron Herbert of Cardiff, was warned not to send his preachers across the Marshes, or they would not return alive. Protestantism ran counter to all the national traditions, and cut out of the national life its dearest associations.

The bards poured upon it their satire, and wept for the havoc it made in the holy places, and in thousands of homes. Of the old clergy some conformed, some wandered about in disguise, saying Mass stealthily in Catholic houses, some withdrew to the Continent, among them Maurice Clenock, first Rector of the English College in Rome, and Owen Lewis, afterwards Bishop of Cassano, the friend of St. Charles Borromeo, who died in his arms.

At length, when Catholic Emancipation, too long delayed, had been passed, the first stirrings of the sweet warm south were felt among the hills of Wales.

Welsh Benedictines had largely aided in the restoration of their order in England, and now the order paid back its debt to the Principality by sending one of its foremost and ablest members to act as first Vicar Apostolic of all Wales, and next as Bishop of Newport and Menevia.

Falling back upon the resources of his order, for he was but poorly provided with priests, the holy and zealous Bishop, Thomas Joseph Browne, bade his monks establish new missions over South Wales, and called into help there the sons of the saintly Rosmini; whilst in the North the Fathers of the Society of Jesus, to whom Welsh Catholicism was already indebted for so much, threw out new shoots from their mother house of Holywell, where they had labored so patiently and so long.

The Louvain Library.—It is hoped that the first stone of the noble pile of buildings which the American people are going to erect in place of the famous Louvain Library will be laid in July. The plans prepared by Mr. Whitney Warren, the American architect, have been definitely accepted by the Belgian authorities, the design showing a return to the Brabant architecture of the seventeenth century. The new library will not stand on the site of the old building, but on the Place du Peuple. Running along the balustrade, in letters six feet high, will be the inscription: *Furore Teutonico disrupta dono Americano restituta*—"Destroyed by German savagery; restored as an American gift."

While America will provide the building as a monument to the self-sacrifice and heroism of Belgium in the war, the Allied nations will supply the contents, and notable contributions have been made by Great Britain, France and Spain.

The famous Library contained over 250,000 volumes and 950 manuscripts, and it was particularly rich in theological works. Its collection of letters, documents, and pamphlets connected with the great religious controversies of the sixteenth and seventeenth centuries, with which it was intimately associated, was unique. The Library also possessed many beautiful specimens from the celebrated presses, established at Louvain just after the introduction of printing. Among the priceless records of the University itself was the Papal Bull of 1425, authenticating its foundation.

The great Erasmus made two consecutive sojourns at the University. In the days of Justus Lipsius (1547-1579) it boasted 7000 students and enjoyed a world-wide reputation. Before the war the University was very prosperous, all branches of human knowledge being represented by the institutions which were springing into existence. The students, who numbered nearly 3,000, were mainly Belgians, but they came from all parts of the world, America being largely represented.

M. Delannoy, the former Librarian, was a witness of the destruction of the famous city, the burning of which lasted nine days. When he inspected the ruins of the Library, he found that every volume had been destroyed. The half-consumed pages of precious books and scraps of irreplaceable parchments were the sport of the winds and were carried far away into the surrounding country.

"The loss of the manuscripts, ancient books, and historic souvenirs can never be made good," said M. Delannoy sadly, when interviewed during his visit to London in connection with the restoration project. "With the support, however, of the savants and scholars who sympathize with our calamity, we may hope to create at Louvain a great modern Library that is worthy of such a venerable seat of learning, and such as an up-to-date University ought to have. In destroying the University of Louvain, the Germans destroyed a part of the heritage of civilization."

Mr. Edward Marshall in the *Washington Star* of July 10 gives us further details regarding the laying of the corner-stone of the library. The ceremony will take place on July 28 and will be a very elaborate function. The King of Belgium will be the chief figure, and Cardinal Mercier, with ex-President Poincare of France, next in importance. Nicholas Murray Butler, President of Columbia University, New York, will be the chief speaker.

Mr. Warren has stated that the length of the façade will be 230 feet, and that the building's depth will be 150 feet. He says further:

It was immediately obvious to me that whatever I produced must be sober, classical and familiar to the people who live about it and at the same time must have the dignity fitting to a gift from our great country to the little nation which sacrificed itself that the word "honor" might not become meaningless and that hope of right, justice and advancing civilization might survive.

The site on which the building is to stand is by far the finest in Louvain, occupying one entire side of the *Place du Peuple* and originally had been selected as the site of the *Palais de Justice* of the province.

Much has been done already. Three hundred thousand books have been received, with Germany sending 10,000 monthly as agreed upon in the peace treaty. The requirements of the university, as laid down by the authorities, include the ultimate housing of two million books, a seating capacity for 300 readers, twelve seminary rooms for special classes and students, a small museum and offices of administration.

Realizing that the library must be the soul of the university, I have planned for the ground floor a vast assembly place, open to the winds and protected from the rain, such as existed in the old library.

If the room in which the books are to be stored, technically called the "stack room," be limited to a capacity of 500,000 volumes, the left wing might be left for later building, decreasing the first financial demands. Of course, I hope for an immediate construction of the entire building and I feel that this by no means is beyond the possibilities of American entusiasm.

The estimated cost of the building is seven million francs, which, at present rates of exchange, would be \$560,000. It is estimated that the "stacks" will cost \$150,000 for every million volumes—and that is all, not a large sum for a monument of such significance.

Cardinal Mercier is thoroughly pleased with the result of Mr. Warren's work, and says of it in a letter to Mr. Warren:

The plans and drawings are perfect. With a sense of delicacy which touched me deeply you laid aside your American ideals, designing a building recalling the purest traditions of our Flemish and Brabanconne art. But even still finer than the gift of the library is the gesture of the nation which claimed the privilege of rebuilding it.

It means that the American people intend to preach before the world the disinterested cult of justice. America entered the great war without having any interest, either personal or national, but wholly because she wanted right to prevail and injustice to be punished.

Its first mission achieved, it does not wish to see the results of the crime perpetrated by the German incendiaries to be longer borne by their first victims, and should Germany remain obstinate in her dishonor, America, through the creation of this great scientific institution, will signify her opposition to any reign except that of justice and to any triumph save that of civilization.

The United States still grows in the world's eyes, and when in the near

future your compatriots shall come to visit our ancient city and to admire the monument which they have reared they will feel, I have no doubt, that their generosity has morally enriched them to as great an extent as it has helped us.

Laval University.—The Rector of Laval sends us the following:

Vous connaissez les ambitions et les projets de l'Université Laval.

Au moment où le Canada-Français devient chaque jour plus conscient de ses forces mais aussi de ses besoins et de ses responsabilités, la formation d'une élite intellectuelle et morale apparaît de plus en plus nécessaire. Or, à qui reviendra le soin de préparer cette élite, sinon aux professeurs de nos Séminaires et de nos collèges? Aussi avons-nous cru que ces maîtres eux-mêmes méritaient les premiers, toute la sollicitude d'une œuvre comme la nôtre, et c'est à leur intention que nous avons fondé l'an dernier une Ecole Normale Supérieure. Cette Ecole se propose un double objet: assurer aux meilleurs de nos jeunes gens les bienfaits d'une culture générale variée, solide et sûre; les initier aux méthodes pédagogiques et à la pratique même de l'enseignement.

Nous n'avons pas besoin d'insister sur l'utilité d'une telle entreprise pour les futurs maîtres de notre enseignement ecclésiastique. Nos collègues, soucieux de participer aux bienfaits de l'enseignement supérieur, n'hésitaient pas, même au prix de lourds sacrifices, à envoyer en Europe leurs meilleurs sujets pour plusieurs années. Un stage préalable à notre Ecole Normale Supérieure permettra d'abréger désormais l'absence de chacun et donc de multiplier le nombre de nos étudiants d'Outre-Mer. D'autre part, beaucoup de ceux qui ne pouvaient passer l'eau trouveront au pays même le complément de culture et l'initiation pédagogique.

Elle en espère de nos séminaires et collèges classiques de la Province de Québec. C'est surtout pour nos maisons qu'elle existe.

Un de nos désirs est aussi la formation d'un corps professoral français et catholique. Notre licence-ès-lettres ouvrira à nos étudiants laïques la carrière de l'enseignement, procurera des positions honorables et lucratives dans les collèges et universités des provinces anglo-canadiennes et des Etats-Unis. De là nous viennent chaque année de nombreuses demandes de professeurs de français.

Nos portes sont grandes ouvertes à tous les étudiants de langue anglaise, des provinces canadiennes ou des Etats-Unis, qui désireraient préparer soit la licence en lettres classiques, soit le certificat de langue française. Le milieu si français de Québec leur favoriserait singulièrement l'étude de notre langue; et quel moyen plus propre à créer dans l'élite intellectuelle de toutes les parties de notre chère patrie ces relations de confraternité et d'entente que nous désirons tous si ardemment?

Nous accueillerons aussi, comme nous l'avons déjà fait, les jeunes gens qui, tout en se destinant à l'une de nos "professions" seront soucieux de culture générale. Nous souhaitons seulement qu'aux cours de leur choix ils ne soient pas de simples amateurs, et que pour leur honneur comme pour le nôtre, ils préparent un des certificats dont nous donnons plus loin le programme.

Enfin le grand public, celui dont le concours nous fut si largement acquis, sait comment nous entendons lui prouver notre gratitude. A son intention nous avons institué des cours ouverts à tous, et la faveur qu'ils ont obtenue aussitôt atteste, avec la qualité de notre effort, l'heureuse harmonie persistante qui existe entre l'Université Laval et ses amis du dehors.

Nous pensons donc apporter déjà mieux que des programmes et des projets. Si modestes qu'aient été ses débuts, l'Ecole Normale Supérieure a fonctionné régulièrement de novembre 1920 à juin 1921, offrant au choix de ses élèves des cours de français, de latin, de grec, d'anglais et de pédagogie.

Sont admis à suivre en tout ou en partie les cours de l'Ecole Normale Supérieure, les étudiants ecclésiastiques ou laïques porteurs du diplôme de bachelier de l'Université Laval ou d'une Université reconnue.

L'admission n'étant pas obtenue au concours, le fait de suivre les cours ne constitue aucun droit au titre d'élève ou d'ancien-élève de l'Ecole Normale Supérieure. Seuls nos futurs licenciés ou détenteurs de certificats pourront, après leur titre, ajouter la mention "Ecole Normale Supérieure de l'Université Laval."

Tous les élèves de l'Ecole N. S. s'inscrivent chez le Recteur et chez le Secrétaire de l'Université Laval.

Les droits d'inscription sont de 100 piastres par année payables en trois versements.

La préparation régulière à la licence est de deux ans. Elle sera abrégée en faveur d'élèves dont les études supérieures sont déjà avancées. Dans tous les cas, elle sera de trois semestres au moins de séjour à l'Ecole Normale Supérieure.

Aucun certificat d'études supérieures ne sera délivré à moins d'une préparation d'un an à l'Ecole Normale.

A la fin étudiants justifiant de trois inscriptions trimestrielles peuvent se présenter à un ou deux (maximum) des certificats d'études supérieures institués à l'Ecole Normale.

Ces certificats sont actuellement:

- certificat d'études supérieures françaises,
- certificat d'études supérieures latines,
- certificat d'études supérieures grecques.

Tout candidat ayant subi avec succès les épreuves d'un certificat recevra un diplôme spécial établi par l'Université Laval.

Le diplôme de licencié ès-lettres ne sera accordé, sauf le cas prévu plus haut, qu'aux candidats qui, après deux ans d'études, auront subi avec succès les épreuves des trois certificats d'études supérieures françaises, latines et grecques.

Le programme de la licence comprend l'étude des langues française, latine, grecque, anglaise, de l'histoire littéraire de ces langues, et des leçons de pédagogie supérieure. Il comporte encore, avec des cours de Faculté en vue d'un examen de licence, des exercices pratiques écrits et oraux propres à former de futurs professeurs.

La seule licence en lettres classiques est actuellement instituée. La licence lettre-histoire, nous l'espérons, ne se fera pas attendre longtemps.

L'Annuaire de l'Université Laval (1921-1922) donnera au complet le programme de la licence et du Diplôme de grammaire institué depuis trois ans.

A Bit of Educational History.—An interesting sidelight upon the educational history of the United States is furnished in the tracing back of entrance requirements for the Bachelor's degree in some of the larger universities. Beginning in 1642, when Harvard College published an announcement that only those who could speak Latin in poetry and prose and could decline Greek nouns and conjugate Greek verbs could enter, the Bureau of Education in a recently issued pamphlet takes the history of requirements up to the present day, when mathematics and English are in most instances the only requirements for entrance.

A translation from the Latin of a part of Harvard's statutes written in 1642 says:

"When any scholar is able to read Tully or such like classical Latin Author extempore, and make and speak true Latin in verse and prose (suo ut aiunt Marte), without any assistance whatever and decline perfectly the paridigms of nouns and verbs in ye Greek tongue, then may hee bee admitted into ye College, nor shall any claim admission before such qualifications."

In 1693 the College of William and Mary also required the classical languages for entrance, and even Yale College, in 1720, made the following announcement:

"Such as are admitted Students into ye Collegiate School shall in their examination in order thereunto be found expert in both ye Latin and Greek grammars, as also skilful in construing and grammatically resolving both Latin and Greek authors and in making good and true Latin."

As time progressed some difficulty was found at Harvard in keeping up that part of the requirement which obliged the candidates to speak Latin, but it was not until almost 150 years later that translation of the language was deemed sufficient. Yale followed suit a few years later.

Yale College added common arithmetic to the entrance requirements in 1745 and it was not until the same year that it also decided to look into the moral character of the candidates. In this connection it announced, "And shall bring sufficient testimony of his blameless and inoffensive life."

Princeton, in 1746, based the entrance standards on the same grounds as those of Harvard and Yale, but did not include arithmetic until 1760. This subject, however, seems to have dropped out until 1813, when the student was supposed to know the subject as far as the rule of three.

Columbia College, which began in 1754 as King's College, prescribed Latin, Greek and arithmetic for entrance. Both Brown and Williams had essentially the same requirements.

In 1807 geography and arithmetic were added to the usual requirements at Harvard College, but it was not until 1866, more than 200 years after its founding, that a knowledge of English grammar was added to the list of requirements. Princeton led out with this subject in 1819, being followed by Yale three years later, and Columbia in 1860.

Although Harvard was the last of the big colleges to incorporate English into its requirements, it led the rest with the addition of algebra and geometry, history, physical geography, German and French. English composition was included in the entrance requirements of Princeton in 1870, and Harvard added this subject in 1874. Two years later, it included natural science.

"It is apparent that the order of importance of prescribed entrance subjects has been completely reversed in recent years," summarized the bureau. "Until a few years ago Latin and Greek had always occupied first place, but since 1885 English has gained the ascendancy. Starting out with simple grammar the subject has been developed so as to include composition, rhetoric and a broad range of study

in the best of both English and American literatures. Latin and Greek still have a place in college entrance requirements, but they are seldom required unless it be in combination with modern languages. The present tendency is to consider all language under one general group; the privilege is then given to the student to make suitable electives in harmony with the specific purpose of the college course.

"Mathematics is the only entrance subject that in the long run of years has maintained its place. Next to English it appears most frequently on the list of prescribed subjects.

"Science and history are well established, although they are considered as electives by nearly one-half of the institutions in our list.

"The most recent development is the growing recognition of a large group of vocational subjects which command within certain limits equal credit with the literary subjects."

The Religious Situation in France.—In an article on the Religious Situation in France (*Harvard Theological Review*, April), Victor Monod states that conditions have "favored the growth of the influence of the Catholic Church," which "has always seemed to many Frenchmen to be the bulwark of order and social discipline." "The disillusionment caused by the refusal of the American Senate to ratify the Treaty of Versailles and become an active member of the League of Nations has led some minds to turn back to the Catholic Church, which on other grounds attracted all those who were alarmed by the spread of democratic ideas. . . . The moral leadership of Europe has already partially reverted from the American nation to the Roman Papacy." Another consequence of the war, according to this writer, has been the increase of religious vocations. He notes that the Catholic Seminary of Paris has, in 1921, the unprecedented number of 360 students, among whom are 85 who had already made their start in another profession. "The resort of students has been so great that it has been found necessary to decline to admit 40 foreign applicants of English speech and numerous Orientals. France, he concludes, "will find a way to give to the Catholic Church, as to the Protestant churches, a legitimate place; not an unfavorable place as in recent years, and not a privileged place such as some have imagined."

The Encyclopedia Americana.—Catholic writers are conspicuously represented in the *Encyclopedia Americana*, which has just come off the press. The articles dealing with the doctrines, discipline, practices and history of the Church were contributed by American Catholic scholars.

Notable among these contributors are Right Rev. Dr. Edward A. Pace, of the Catholic University and the National Catholic Welfare Council; Rev. John J. Wynne, S.J., editor of the *Catholic Encyclopedia*; Rev. James A. Burns, C.S.C., president of Notre Dame University; Rev. Dr. John A. Ryan, of the Catholic University and the National Catholic Welfare Council; Rev. Walter Drum, S.J.; Right Rev. William H. Ketcham, superintendent of the Bureau of Catholic Indian Missions; Right Rev. William Turner, Bishop of Buffalo; Very Rev. John F. Fenlon, S.S., of the Catholic University; Rev. Paul J. Foik, C.S.C.; Dr. Joseph Dunn; Dr. Patrick Lennox; Herbert F. Wright, of the Catholic University; Rev. Thomas E. Judge; Dr. Patrick A. Halpin; Dr. Maurice Francis Egan; and Dr. J. J. Walsh.

The Catholic Encyclopedia.—A supplementary volume of the *Catholic Encyclopedia* will be ready for publication in the near future, it was announced at New York recently. The editorial rooms and business offices of the publication are now located at 119 East 57th Street. It is felt that the changes brought about by the war, which have rendered many of the articles in the last edition obsolete, make the publication of the new volume necessary.

The Bacon Cipher.—The practical ignoring of Roger Bacon by his contemporaries and the neglect of him by his successors caused the balance to swing greatly in his favor when modern investigation began to find out what a keen and systematic thinker and reasoner he was and how just and clear were some of his conceptions of science. It is, for example, no mean achievement to have influenced Columbus in the direction of his great discovery of a New World, and that is just what the English friar's thirteenth century disquisition on geography did in the fifteenth century for the intrepid high admiral of the ocean sea.

Bacon paid the penalty for being in advance of his time, for the trend of his studies earned for him a reputation of dealing in magic and the black arts and even threw suspicion on his orthodoxy. Although his life was a long one, the ten years he spent under strict supervision at Paris and with an inhibition against writing anything for circulation were necessarily great checks on his productivity. Yet so numerous were his compositions that Leland, the antiquarian, said it was easier to collect the leaves of the Sibyl than the titles of the works written by Roger Bacon.

The fame of Bacon will be further enhanced if the manuscript, bearing his name, written in cipher, and illustrated by drawings, which an expert has described to the College of Physicians and Surgeons at Philadelphia, can be established as an indubitable Baconian production. It proves that its author had a good knowledge of astronomy, embryology and pharmacology and that he possessed and used, if he did not construct, a microscope and a telescope, both of which instruments are generally supposed not to have been invented until the sixteenth century. There is nothing inherently improbable in assuming the genuineness of the manuscript, for in the fifth part of his well-known *Opus Majus* Bacon details the anatomy of the eye and discusses vision in a right line, the laws of reflection and refraction of light and the construction of mirrors and lenses.

Should success attend the efforts now being made to decipher the manuscript thoroughly and to place it in the canon of Bacon's works, it follows that a goodly part of the world's scientific history will have to be rewritten.

Further research work on the cipher manuscript discovered in 1910 by Mr. Wilfred de Voynich has been started among the archives of the Czechoslovakian Government at Prague, where the old volume made a long stay during the time of the Holy Roman Empire, and among manuscripts plundered by the Northumberland family from monasteries during the reign of Henry VIII.

Although not more than 600 words of the cipher manuscript, which is thought to contain between 800,000 and 1,000,000 words, have been so far deciphered, the history of the manuscript has been fairly well pieced together from about 1547 to 1680.

One big event in the history of the interesting manuscript was probably its seizure during the pillage of the religious houses under Henry VIII in about 1538. Mr. de Voynich has found indications that the volume now at the University of Pennsylvania became an item in the great harvest of spoils gathered by John Dud-

ley, Duke of Northumberland, from the monasteries. Hundreds of manuscripts belonging to Northumberland's booty are now being traced by scholars on both sides of the Atlantic for further light on Bacon, his pupils and his famous cipher manuscript.

The "dark ages" of the manuscript end about 1547, when the manuscript is pretty well established to have come into the hands of John Dee, then about 18 years old and a protégé of the Northumberland family.

Dee, who was a favorite of Queen Elizabeth, was not a genius or a man of great creative ability, according to Mr. de Voynich. Proofs are not forthcoming so far as to establish that as a youth he acquired these secrets from some Bacon manuscript, but the circumstantial evidence is very strong.

Dee seems to have been silent about Bacon for the most part in England, probably because his own sufferings from the reputation of being a necromancer showed him the unwisdom of linking his name up with that of Bacon, whose reputation with the common people of England was that of the greatest of all necromancers. But on the Continent it was different. There Dee performed a service for Bacon almost like that which Boswell did for Dr. Johnson. Bacon manuscripts presented by Dee to scientists and dignitaries of Europe are still coming to light. Several non-cipher Bacon manuscripts have been discovered and printed in the last few years. The cipher manuscript, according to strong evidence discovered by Mr. de Voynich, was presented by Dee to the Emperor Rudolph of the Holy Roman Empire, in 1584 or 1588, after which a century of continental scholars sought in vain to decipher it.

Another by-product of this research is the increasing probability that Sir Francis Bacon wrote his great philosophical works under the influence of the great bearer of his name in the thirteenth century. The fact that John Dee met young Francis was first pointed out and discussed as a fact of historical importance a few years ago by Mary Trueblood of Mount Holyoke College. It is proved from the diary of Dee that on August 11, 1582, Francis Bacon, then 21 years old, called on him at his library at Mortlake. In the following year, Dee began his work on the Instauration of Philosophy. The family likeness of the philosophy of the two Bacons, in spite of the intervening three and a half centuries, and their constant insistence on learning by experiment only and rejecting authority, has frequently been remarked by scholars, but has never been thoroughly investigated.

Mr. de Voynich has recently received clues which may uncover much more facts of importance regarding Dee. In telling of the further work which he had cut out for himself, Mr. de Voynich said:

"My next step will be to trace the place or person from whom Dee obtained his Bacon MSS. Material already gathered points in the direction of the Northumberland family. Through Dee's whole life he is apparently under the patronage of both branches of that family, the Dudleys and the Percys.

"Further researches into the history of John Dudley, Duke of Northumberland, and his family may lead to amazing and important discoveries. It may help to locate the original repository or repositories of Dee's Bacon manuscript. It may also disclose the names of Bacon's immediate pupils and those who in the two following centuries studied him and copied his works. In this way it ought to be possible to trace the hidden influence of Bacon's philosophy, Bacon's scientific discoveries and perhaps even Bacon's secrets on the great minds of the Renaissance."

So far, only between 500 and 600 words of the cipher manuscript have been

translated by Dr. William Romaine Newbold of the University of Pennsylvania. The difficulties of reading the minute Greek shorthand in which it is written and following it through five additional ciphers, when the manuscript is so old, has made progress very slow.

Dr. Newbold has graciously placed photostats of his remarkable discovery at our disposal, and in the next issue of the REVIEW we shall offer them to our readers.

Catholic Labor College in Oxford.—It is possible that a Catholic Labor College in Oxford may be founded at no very distant date. The project was very much in the mind of the late Father Charles Plater, S.J., who died only a short time ago at Malta, and the many friends and supporters of Father Plater may possibly provide the necessary funds for starting the college.

The whole idea of the Catholic Labor College was submitted to the Bishops when they met at Westminster for their annual conference, and Cardinal Bourne has written to say that the scheme has their Lordships' warmest approval.

The college, which it is hoped to start under the auspices of the Catholic Social Guild, would provide courses of instruction on social science, and line up very much with similar institutions that already exist on the Continent of Europe. It is suggested that the Bishops should be the trustees; that the governing council might consist of the trustees and certain representative clergy and laity; and that the college might be placed in the charge of one of the religious orders already established in Oxford. To raise funds for the college it is suggested that the various Catholic organizations should provide one scholarship, each maintaining one student.

The fact is that the Catholic Labor College is badly needed. Already there are at Oxford two labor institutions that are very far from Catholic in their conceptions. These are Ruskin College and the Central Labor College. The former of these was founded some time ago for instructing potential labor leaders in the science of social organization. The institution is not specifically Christian. The latter of the two institutions really arose out of a schism connected with the ideals of Ruskin College, and the Central is more advanced along the path of modern Socialism than is Ruskin.

Just what are the particular tenets taught by these two institutions is a matter for research, but the fact is that both are opposed in fundamentals to the Catholic conception of social science; whatever Anglican institutions of the kind there may be most certainly are wobbly, and it remains for the Catholics to come forward in defence of the ideals of traditional Christianity.

The Catholic Social Guild holds its annual Summer School in Oxford this year during August, at which time two important historical events will take place. On August 15 the Dominicans will lay the foundation stone of their new church, and it will also be the 700th anniversary of the first coming to Oxford of the Preaching Friars. The occasion will be unique, because the Dominicans at the time when they celebrate the 700th anniversary of their first brethren coming to Oxford, will also inaugurate the return to Oxford after some 300 years or more of absence, of their order as one of the academic factors of the University.

To the District Conference of the Catholic Young Men's Society of St. Helen's in Lancashire belongs the credit of launching a plan, which if taken up by other societies and organizations, will enable the College to be started almost at once, and with very small cost to the Catholics at large.

The plan of the St. Helen's conference briefly is that this district conference should undertake to provide one scholarship to the college, for which all members of the

Catholic Young Men's Society shall be eligible. The scholarship shall be awarded on the results of a competitive examination, and to endow it each member of the district conference shall pay a levy of four cents yearly.

Here at least is the germ of one scholarship for the proposed college, and as the Preston branch of the Catholic Social Guild also proposes to establish a scholarship fund, there is the prospect of two burses being established immediately. As a beginning is to be made with only six students, it will be an easy matter to raise the necessary funds for the remaining four scholarships, and the project ought to be put through easily and quickly.

As for the college itself, no better place could be contemplated for it than Oxford. By the time the University goes up for the new academic year in the autumn there will be at least four of the great religious orders represented in Oxford with their own hostels or colleges of study.

A Correction in Janssen's History of the German People.—Volume III contains a rather detailed report of the famous Diet of Worms of 1521, at which Luther was solemnly condemned and "put under the ban of the Empire" by Charles V. The Protestants in many places are celebrating the fourth centenary of this event. Now when reading Janssen's text one finds recorded the first appearance of Luther before the assembled princes, and the announcement of a second hearing. But this second hearing, which is much more important, is not mentioned. The reason is, that several lines of the German original have been omitted. The text should read (middle of page 192):

. . . . and raise up a storm and an insurrection. *The following day, April 18, at the second hearing, Luther showed the steadfastness expected by his friends, and with a fearless, untrifled voice refused to make any kind of retraction.* On April 19 the Emperor

My copy is dated 1900. As far as I know there is no later edition. The owners of this work should if necessary enter this correction and thus remove a blemish from that valuable publication.

FRANCIS S. BETTEN, S.J.

Jesuit Missions in America.—An Early Account of the Establishment of Jesuit Missions in America, by Henry F. Depuy (*Proceedings of the American Antiquarian Society*, XXX., part 1, p. 62), calls attention to an authoritative source of information on this subject, almost entirely unknown to American investigators—the Life of Francisco de Borgia, the third General of the Jesuits, written by Father Ribadeneyra, and printed in Madrid in 1592. This book is said to contain the earliest printed account of the Florida missions, as well as earlier reports than those generally known of the missions in South America. The chapters referring to former are reprinted in English by Mr. Depuy. In observing that neither Sir O'Callaghan made any reference to this book, the author erroneously states that these "were both members of the Order."

A Carmelite Grant.—"Sanctuary: The History of Alsatia" (*Chambers' Journal*, March 1) tells the history of the grant, in 1241, by Henry III to Sir Richard Gray, "first prior of the Carmelite Monks or White Friars," of a plot of ground now occupied by Fleet Street, London, to which was attached the right of sanctuary. This privilege was removed by an act of 1697.

A New Periodical.—A new periodical, beginning with the January number, is the *Antiquaries Journal*, in which appears a descriptive and historical account of the Latin Monastic Buildings of the Church of the Holy Sepulchre, Jerusalem, by A. W. Clapham.

Catholics in Wisconsin.—Many references to early Catholics in Wisconsin are to be found in several of the articles appearing in the *Wisconsin Magazine of History* for March. Among such contributions are: Napoleonic Soldiers in Wisconsin, by Albert O. Barton; Chronicles of Early Watertown, by William F. Whyte; Historic Spots in Wisconsin, VI, describing the frontier settlement of Meeme, by W. A. Titus; and Doctor William Beaumont: His Life in Mackinac and Wisconsin, 1820-1834, by Deborah B. Martin.

Pastor's Historical Work.—Dr. Frederick J. Zwierlein, of Rochester Seminary, who is one of the greatest authorities on Church history in this country, has an excellent article on Ludwig Pastor's historical work in a recent number of *America*:

Dr. Pastor does not skimp unpleasant facts in the history of the Popes. That would be contrary to his principles, for his own device is *Vitam impendere vero*: To spend his life for truth. He has done this, and he is doing this in strict conformity with the directions of Leo XIII for historical studies. The Holy Father gave them almost verbatim in the words of Cicero: "Let it be kept uppermost in mind that the first law of history is not to dare to say what is false, next not to fear to state what is true; nor to let arise any suspicion of partiality or animosity in writing." When the first volume of Pastor's History appeared in English translation, Cardinal Bourne, in a preliminary notice to the book, pointed out the surprise experienced by the writers of anti-Catholic history at the insistence of Leo XIII. "That the history of the Holy See and the Church should be written with absolute truth on the only just and imperishable principle that the *historica veritas* ought to be supreme, of which we have a Divine example in Holy Writ, where the sins, even of saints, are as openly recorded as the wickedness of sinners." Dr. Pastor did not hesitate to follow the example of the inspired writers of God's Word, for his faith taught him that "the dignity of Peter is not lacking in an unworthy heir." He cites these words from St. Leo I at the head of a third German volume which deals with the Pontificate of Alexander VI. Dr. Pastor is, therefore, of the same conviction to which Leo XIII gave expression in an interview with a historical student:

We need not and will not conceal the fact that there have been bad priests, bad Bishops, and bad Cardinals, yea even bad Popes. However, while all other States have sooner or later been ruined by worthless rulers, the Church alone has held her own, stands, and will stand, unshaken and unshakable. Though it may occasionally sink to a low level, the Apostolic See always rises again—as has happened often in the course of centuries—and then attains a splendor never known before, just as if the preceding periods of degradation were to serve only to intensify its glory. The more thoroughly historic truth is examined into, and the more frankly it is brought out, even though incidentally many flaws are discovered in the human figures of the Popes and their co-rulers, the more unmistakably will the Divinity of the Church shine forth.

By a vigorous application of these principles in his "History of the Popes," Dr. Pastor has shown that there can be no warfare between Catholic faith and historical truth just as there can be no warfare between real faith and true science. Furthermore, he has demonstrated beyond all doubt that the Catholic historian has an advantage over the non-Catholic historian, namely, that of treating the history of the Church with due appreciation of the Divine and human elements as its constituent parts. The Divine element embraces the body of dogmatic facts that are imposed by faith and may not be called in question, as Leo XIII has declared. He did not stop here, as this was but one side of the matter, and so he added: "Because the Church, which continues amongst men the life of the Word Incarnate, is composed of a Divine and a human element, the latter must be set forth by teachers and studied by students with great probity, as it has been said in the Book of Job: 'Hath God any need of you lie that you should speak deceitfully for Him?'" A Protestant critic has recognized without stint that the requirements of both faith and science are harmoniously satisfied in Dr. Pastor's "History of the Popes." Mr. J. P. Whitney has reviewed Volume IV, Parts 1 and 2, and Volume V, which cover the most critical history of the Papacy from 1513 to 1549. This brings us into the thick of the Protestant Reformation movement, and Catholic historical writing seldom satisfies Protestants on this theme. Nevertheless, Mr. Whitney writes nothing but words of praise about these volumes and he might have written the same about the other volumes. We quote him from the *English Historical Review*, Volume XXV, p. 571:

The spiritual importance of the Papal position is always insisted upon. Because the Popes of the day sometimes looked merely at their power as sovereigns in Europe or as rulers in Italy, it is easy to regard their influence in politics and their constitutional position in Rome as the main things we have to consider. The question some writers ask is, What effect had this or that Pope on Europe as a political or ecclesiastical force? Other writers looked mainly at the Roman surroundings of a special Pope and judge him as a diplomatist, sharing in the defects of his day. Critics and admirers of Creighton's Papacy have rightly found in him a lack of this needed moral judgment. The same lack is not found in Professor Pastor: Leo X, Adrian VI, Clement VII, and Paul III are all tried by the highest conception of what a Pope should be. Creighton was writing when for an English public at any rate a fairer judgment of bygone Popes was to be sought: he was consciously trying after this, and, therefore, laid stress upon the political needs of the Papacy and the moral tone of the day as a palliative of much that was bad. Dr. Pastor, on the other hand, starts with the full conception of what the Popes' highest responsibilities were; their religious ideals and endeavors, their political success, their social influence are all judged as a part of the whole; they themselves are estimated by the ideal of their office, and not by the lower conception of the day. This seems the truer method, and it certainly gives us the more complete picture. It is possible to lay down Creighton and say about any given Pope of whom we have been reading: "That is all true, but after all what was he as Pope?" We do not think any reader of Dr. Pastor would need to ask the question, for he would find it answered as he read.

Dr. Pastor was born at Aix-la-Chapelle in 1854. He became instructor of history in the University of Innsbruck in 1880 and six years later was appointed professor. Besides his *History of the Popes* Dr. Pastor has published *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation*, *Die kirchlichen Unionsbestrebungen während der Regierung Karls V* and has revised and edited Janssen's *History of the German People*.

Buried Cities of Palestine.—Relics of seven or more cities which successively stood on the same site and of nine different civilizations are expected to be uncovered by the excavation of the biblical city Beth-shan, in Palestine, which is now in progress. The work is being done under the direction of Clarence S. Fisher, curator of the Egyptian section of the museum of the University of Pennsylvania. Official permission to undertake this work has been received from the government of Palestine.

Beth-shan is now known as Beisan. It is situated in the valley of Jezreel, just west of the Jordan and not far south of the Sea of Galilee.

More great battles are believed to have taken place within sight of this city than, perhaps, on any other spot known to history. The investigators hope to find there the keys to the whole history of that section of the world written either on marble slabs containing the laws, decrees, treaties and other information or on bronze tablets or written in clay with cuneiform characters.

Beth-shan was a strategic point of value to any of the great military leaders of ancient times who aspired to try his hand at world domination. It was on the route of all the builders of ancient empires. Beginning 5,000 years ago, it suffered the blows of the armies of Sargon, Abraham, Hammurabi, Sennacherib, Nebuchadnezzar, Thothmes, Saul, David, Alexander, Pompey, and Napoleon. Joshua led his troops against Beth-shan, but could not take it, because its defenders used iron chariots—forerunners of the tanks of the world war. The crusaders made Beth-shan a point of attack in their vain efforts to conquer Damascus. When the Assyrians came down like a wolf on the fold, Beth-shan was one of the places they took and it has been dominated in turn by the Greeks, Romans and Arabs.

The investigators expect to find there the strata of perhaps more than seven cities, each built upon the ruins of the other, as successive waves of invasion swept over and destroyed it. It is within sight of the Mount of Transfiguration, the scene of battles between David and Saul, and the Witch of Endor, who recalled the shade of the prophet Samuel to enlighten Saul, had her home near this ancient city whose secrets now are sought.

Biblica announces the publication of Dr. Henry Schumacher's new volume: *Christus in seiner Präexistenz und Kenose nach Phil.*, 2, 5-8. This, like its predecessor, *Die Selbstoffenbarung Jesu*, is a monumental achievement, and pending a review in our columns we quote the following from the *Fortnightly Review*, March 15, which says:

It is difficult to refrain from superlatives in reviewing the monumental achievement of Dr. Schumacher. The praise lavished on his first production and on the first (historical part) of the present study by the foremost Catholics as well as by non-Catholic New Testament scholars of the world is equally deserved by this continuation. We find here the same profound

scholarship, keen logic, and painstaking research that have aroused the respectful admiration of even captious German critics. Our feeble tribute—and we are not aware of a reputation for too ready or fulsome praise—would detract from rather than add to the eulogies of such men as Tillman, Lagrange, Lemmonyer, Van Kasteren and C. Villa. With German “Gründlichkeit,” Dr. Schumacher combines the rather un-German virtue—we use the word advisedly!—of a clear and brilliant style.

Three Noteworthy Periodicals.—*Biblica*, *Verbum Domini*, and *Orientalia* which cover the entire field of Scripture, are edited under the direction of the Pontifical Biblical Institute and publish articles of prime importance to all engaged in the sacred ministry. In its latest issue *Biblica* publishes an interesting note of appreciation by the Holy Father through Cardinal Gasparri:

Binis Pont. Institutii Biblici commentariis anno superiore novi super accesserunt inscripti *Verbum Domini*. Et illi quidem, *Biblica* scilicet et *Orientalia*, doctae scientiarum cum biblicarum tum auxiliarium pervestigationi destinantur, proindeque lectores fere supponunt technica praeparationis imbutos. *Verbum Domini* e contra notitias de re biblica a doctis pervestigatas divulgare intendit; quare omnes respicit quicumque communi quadam institutione Sacros Libros amant doctrinaque in eis contenta penitus perfrui exoptant. Imprimis vero sacerdotibus et sacris Verbi Dei praeconibus prodesse sperat, quorum est Sacram Scripturam “nocturna versare manu versare diurna.” Hinc est quod lingua latina, castigata quidem quantum fieri potest, at minime implexa exaratur; eoque stylo qui ad popularem magis sensum accommodetur.

Subjicimus quae Summus Pontifex per Em. Cardinalem a secretis respondit Praesidi Pont. Inst. Biblici de primo *Verbi Domini* fasciculo Sanctitati Suae oblato.

SEGRETERIA DI STATO
DI SUA SANTITÀ

Dal Vaticano, 14 Febbraio, 1921.

Rev. mo Padre,

Tornami grato manifestare alla P. V. Rev. ma il gradimento onde l'Augusto Pontefice si è degnato di accogliere il primo fascicolo della Rivista *Verbum Domini* che Ella ha umiliato al Suo Trono a nome del Pontificio Istituto Biblico.

Il Santo Padre, non ostante le Sue occupazioni, ha voluto trovare il tempo di percorrere subito l'importante fascicolo, e lo ha fatto con vivo interesse e con grande soddisfazione, rilevando ben volentieri come esso non possa mancare al nobile suo fine di giovare non soltanto al ceto docente, ma anche a tutto il clero in generale.

Il pregio intrinseco dell'opuscolo ha reso anche più raccolto a Sua Santità il filiale e devoto omaggio di questa nuova primazia di esegesi biblica onde la Santità Sua ringrazia vivamente la P. V. e gli altri membri del benemerito Istituto, e si augura di ricevere anche i fascicoli della Rivista che usciranno in avvenire onde poterne gustare la lettura, e pregustare il conforto dei buoni frutti che da essa ne trarranno gli ecclesiastici.

Col voti quindi che la opportuna Rivista, degna emanazione di quell'

illustre Ateneo che la P. V. presiede si degnamente, abbia una larga et proficua diffusione, l'Augusto Pontefice imparte di tutto cuore all P. V., ai Redattori e Colloaboratori della Revista la Apostolica benedizione.

Con sensi di distinta stima godo raffermarmi

della P. V. Rev. ma aff. mo nel Signore.

P. CARD. GASPARRI.

All three publications may be procured from Pontificio Istituto Biblico Piazza della Pilotta, 35, Roma I.

New Library for the Catholic University of America.—At the annual meeting of the Alumni Association of the University held recently the Right Rev. Rector announced that plans had been submitted, definitely accepted and a benefactor had promised the necessary support for the erection of a new library building. The project is already in progress and a thoroughly modern building and equipment will be installed. The new building will be erected on the east side of the campus directly opposite the site upon which excavations are under way for the erection of the National Shrine of the Immaculate Conception.

When completed the new library will house one of the greatest collections of books in the National Capital. The present library of the University contains more than 200,000 volumes. During the past year the University was made the recipient of what is said to be the largest collection of books on Latin-America in the world, the gift of Dr. Oliveira de Lima, a distinguished Brazilian diplomat. In addition to Dr. Lima's volumes, 15,000 works on American history have been given to the University by Rev. Arthur Connolly, of Boston. These books cover nearly every phase of the history of North America—discoveries, explorations, settlement, political development and biography.

Important Discoveries.—A most important discovery was made some weeks ago in the Church of Saint Josse-sur-Mer, in Artois. While transferring to a new reliquary the relics of the patron saint of the parish, it was noticed that the relics were enveloped in a piece of oriental cloth. The director of the Trocadero Museum, of Paris, was called to study the piece of cloth, and was able to ascertain that it was a costly piece of fabric brought to France from Palestine at the time of the Crusades. It was possible to decipher the inscription which, translated, runs: "Glory and happiness to the Caid Aou Mansour Negtekin. May God prolong." The rest of the inscription was torn, but the information received was sufficient to determine the exact age of the tapestry, since the Negtekin mentioned was the general of Sultan Abd-Al-Malik, who caused him to be put to death in the year 961. It would seem probable that the tapestry was presented to the ancient Abbey of Saint Josse at the time of a first translation of the relics in 1195, by the Count of Boulogne, Etienne de Blois, whose uncle Godfrey de Bouillon had brought it back from the first crusade.

Another discovery of historic importance has recently been made at Canterbury, in England. It is a tomb, hitherto undisturbed, containing the remains of Abbot Roger II, or Roger of Chichester, who, according to contemporary historians, was elected abbot in 1252, died twenty years later and was buried beneath the altar of St. Katherine.

Beneath a large sheet of lead was disclosed a grave, also lined with lead, containing the skeleton, which was that of a man of tall and powerful stature. Remnants of his official robes remained.

Upon a finger of the right hand was a ring of copper gilt, while by the side lay the remains of his pastoral staff. Resting on the breast was a leaden plate bearing the following inscription:

X Hic: Requiesit: DMC: Rogeys: Secvds: Qvondam: Abbast: Hvivs: Loci Qvi Obbitt: Anno: Incarnacionis: Dominice: M: Co: LXXII: Lvds: Decemb.

The ring, the remnants of the robes and the plate have been placed with relics of previous discoveries in the college museum.

Upon the site of these excavations had been erected a mortuary and laundry belonging to a local hospital, but these buildings have lately been acquired and the mortuary removed. It is expected that under the site of the laundry, which has yet to be demolished, the tombs of King Ethelbert and Queen Bertha will be found.

New Papal Nuncio in Paris.—Monsignor Ceretti, the new Papal Nuncio to Paris, has taken up his residence in the French capital. The Nuncio has had a distinguished career in the service of the Church. He began his official career in the Penitenziaria Apostolica, but was soon transferred to the office of the Secretary of State in the section of Extraordinary Ecclesiastical Affairs, of which Monsignor Gasparri, now Cardinal, was Secretary. The then Assistant Secretary of State was Monsignor Della Chiesa, now Benedict XV. In 1904 Monsignor Ceretti was sent to Mexico as Secretary of Monsignor Serafini, and in 1906, when the office of Auditor of the Apostolic Delegation at Washington became vacant, he was appointed to fill it. He remained in the United States till 1914, and enjoyed a wide acquaintanceship among the Catholic Hierarchy and laity. When the new Apostolic Legation in Australia was established in 1914, Monsignor Ceretti was consecrated Archbishop, first of the titular see of Philipopoli, and later transferred to the titular see of Corinth, and was sent to Australia, where he accomplished very valuable work for the Church. In 1917, on the appointment of Mgr. Pacelli as Nuncio to Munich, Archbishop Ceretti was recalled to Rome and appointed Secretary of Ecclesiastical Affairs.

His appointment as Nuncio to Paris is hailed with approval by officials of the French government, and by the Parisian and provincial press; and it is felt in France that his presence there may do much to remove the remaining traces of ill feeling between the Third Republic and the Holy See, which arose over the passage of the laws providing for the separation of Church and State in France and the inauguration of a policy which M. Viviani, Minister of Labor, outlined when he said in the Chamber of Deputies, November 8, 1906: "Through our fathers, through our elders, through ourselves—all of us together—we have bound ourselves to a work of anticlericalism, to a work of irreligion. . . . We have extinguished in the firmament lights which shall not be rekindled."

Monsignor Ceretti's thorough knowledge of modern international law and practices has attracted worldwide attention. Much of this knowledge he owes to his experience as Auditor of the Apostolic Legation in Washington, where he was brought in contact with the best intellects in modern diplomacy and influenced by the free and vigorous atmosphere of the American capital.

There is considerable misunderstanding in many instances concerning the powers and duties of a Nuncio. He really holds a double position; first as the representative of the Pope to the head of the State to which he is accredited; and second as the representative of the Pontifical authority in relation to the clergy of the country.

His position differs from that of the ordinary diplomatic representative in that he represents a sovereign whose spiritual subjects are the faithful and the clergy of the country to which the Nuncio is sent.

As expressed by Pope Pius VI during a controversy over the right of the Nuncio to intervene officially with the clergy: "It is beyond question that our predecessors from the most remote times exercised the power of sending legates and Nuncios into the dioceses of other bishops, by virtue of their right of primacy." This question was settled by the imperative decree of the Vatican Council that the Nuncio represents the Pope with relation to the bishops of the country to which he is sent.

Practically all of the modern Nuncios have been Italians, the one notable exception being Monsignor Czaski, a Pole, who was Nuncio to France during the presidency of Monsieur Grevy. There have been two lay Nuncios in modern times: Bernardin Pimentel, who was married and the father of eight children, Nuncio to Spain under Pope Adrian VI; and the Marquis Camillo-Massimo, who represented the Vatican at Paris just after the French Revolution. The Count Pieracchi, a layman, was chargé d'affaires at Paris just prior to the appointment of the Marquis Massimo. During the reign of Louis-Phillippe the Vatican was represented in France, for fourteen years, by a chargé d'affaires and a Nuncio was not sent to that country again until 1844.

Even in non-Catholic countries, the Nuncio is considered the dean of the diplomatic corps and speaks in the name of the entire corps to the head of the state on all formal occasions. Only Cardinals take precedence over the Nuncio, who is usually an Archbishop.